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Unite for Common Good

*God—third and
deciding partner in
enduring agreements*

MOST REV. JOHN J. WRIGHT, D.D.

ONE of the most basic questions in all social philosophy is this: Does society exist for each one of us, or does each one of us exist for society? It is largely by the answer to this question that many in our generation align themselves to the "Left" or to the "Right" on the social, economic and political questions which agitate our thought. Unfortunately the social philosophies to the "Left" and those to the "Right" have polarized at their extremes, with a consequent antagonism, bitter in its sharpness, between those in both camps who might normally be reasonable moderates.

It has come to pass that upright men, to the very great hurt of all concerned find themselves unable to meet with one another on questions of either public or personal good. Conscientious citizens find themselves discredited because they sought to "liberalize" where a broader, more generous mood in social legislation was clearly necessary, or to "conserve" where a more cautious or critical spirit was the manifest need of the hour.

The time-tested philosophy of Christendom spoke of a third good, a good wider than that of the individual and more warm than that of the collectivity; a good with richly personal elements, yet truly public in its nature, called "the common good." Perhaps it is time to seek reaffirmation of its nature and claims.

The "common good" is the mutual bond of all who love the good, the true and the beautiful; who seek good things, not evil; who seek the private good of persons and the collective good of the State, but the good of both in and under and through the Supreme Good, which is God. It is the good which God gives us all in order to keep us together, as opposed to the good that He gives us each to keep to ourselves. It is the good before which, on due occasion, both individual and State are obliged to bow.

It is the good which is preserved and promoted by the nurse who braves individual infection in order to serve the common good; by the scientist who forfeits individual convenience in order to increase that good; by the parent who foregoes individual advantage in order to rear future citizens to enhance that good; by the saint who renounces individual pleasure in order to sanctify the common good; by the party or regime or even the national state which abdicates particular claims or narrow prerogatives in order to conciliate those who share a common good.

Out of a reaffirmation of the reality and claims of the "common good" there would come many results greatly to be desired. A quickened appreciation of the "common good" would turn the tide against the wreckless setting of class against class, the irresponsible incitement of group against group. It would coordinate anew the interests and the efforts of labor plus management, tradesmen plus intellectuals, statesmen plus generals, as against the present so frequent pitting of good men against the other good men in the conflicts of labor versus management, intellectual versus tradesmen, statesmen versus generals within the same nation and presumably seeking the same common good.

Such an appreciation of the "common good" would permit honorable moderates of "Right" and "Left" to work with each

other in behalf of the "common good" rather than forcing them to work with extremists of their own respective camps, extremists who seek only the particular good after which their side aspires. Thus the present polarized condition of society would be eased and the conscientious citizen who walks a little left of center, freed from the embarrassment of constant association with senseless revolutionaries, should be able to make common cause in the quest for the common good with the no less honorable citizen who steers his course a little right of center and who is too often condemned as the friend of soulless reaction.

A clearer concept of the reality and the rights of the "common good" may also suggest a formula for planning a better international order, an order which will conserve the values of the established nations, but be enriched by other, perhaps more basic and more humane supra-national values, as little by little we come to appreciate how very much of our heritage out of the past and our hopes for the future are shared within other nations by millions who seek the true "common good" of mankind.

Finally, a new emphasis on the nature of the "common good" will reorient men's minds toward other higher goods which transcend mere private advantage or even temporal common weal. The longer men meditate the nature and the notion of the "common good," the more surely will they come to understand that there is no true good so secular but what it comes from God. There is no "common good," no truly human heritage or valid hope of any people, which lies outside God's Providence and which is not bound up with His purposes. There is no valid good which is not somehow predestined, however natural it be in itself, to find its place in the super-natural order which God has revealed and through which all things created are brought back to Him.

Surely it is not too much to ask that Catholics, whatever their political preferences or occasional legitimate partisan commitments, should be among the first to understand and to seek the "common good." If an enlightened civic sense does not make them responsive to the nature and claims of this wider good, the universal instinct of their more catholic religious insight should make them more sensitive to certain spiritual implications of the notion of the "common good" and seeking always its more perfect accomplishment, minds and hearts will be lifted up afresh through the "bonum commune" to the "Summum Bonum," the source of all good, God Himself, third and deciding partner in all enduring agreements, marital, industrial or international. — Written for the Catholic Committee of the South.



St. John the Baptist whose feastday is June 24. See the article "The Voice," by the Rev. Louis Putz, C.S.C., on page 5, in this issue.

*Religion is their
greatest enemy*

Why Communists Shake Their Fists at God

FRANK SHEED

KARL MARX, the founder of Communism, decided in 1869 that religion would have to be wiped out. He wrote to his friend Engels and told him they had to fight the religious leaders if Communism were to succeed.

We get a further indication of Marx's attitude toward religion in his famous remark, "Religion is the opium of the people." And not to be outdone, Lenin the founder of Communism in Russia, called religion "a crude sort of spiritual vodka."

We must realize that Marx and Lenin were not talking about false religion. They rejected lock, stock and barrel any idea of a Being higher than man and a life after death.

The Communist attack upon religion was never meant to be direct. Lenin discredited wars on religion, which he said were the best means of reviving it. But by ridiculing religious belief and religious leaders he knew he could do damage to the cause of religion.

Marx detested all religion because he denied the existence of God. Of course he could offer no proof to back his denial. Marx never asked why the human race had always believed in a Supreme Being and some kind of life after death. He merely dismissed God with a snap of his fingers.

Following the example of their founder, the modern Communists likewise dismiss God from the world, nowadays shaking their clenched fists instead of just snapping their fingers. "Christians believe man is dependent on God," they say, "Let's remove God and then man will be supreme."

But the Communists can't just ignore God and religion. They must seek to stamp religion out, because religion is Communism's greatest enemy and the Communists know it. Even where they pretend to support religion, they must secretly be undermining it.

Why can't the Communists co-exist with God? Communism would make the world a giant pastureland where the animal "man" would have all he needed to eat and drink and recreate—and nothing more. But God, and religion, tells man he needs more.

Religion tells man he is made for a life after death. It tells him he will never be perfectly happy on this earth. Religion tells man he is free, for only free men can obey God. Religion then is the Communists' greatest enemy. Karl Marx saw this almost a hundred years ago, and the Communists persecuting religion today are just as sure: the universe isn't big enough for them and God.—Paulist Features

PETER AND PAUL

The Pastor and Bishop of Addi Finni in Africa have implored Rome to help them. Since 1939 the people there have been in dire need of an adequate little place of worship. Nothing has yet been able to be accomplished. Poverty, drought, the Second World War, internal political conflict, and the premature death of the former Pastor have all militated against the project. The necessity for building is now greater than ever before. The people themselves have nothing and the authorities in desperation have **APPEALED TO THE HOLY FATHER**. \$5,000 will build this Church which will be dedicated to **SAINTS PETER and PAUL**. Out of love for the Princes of the Apostles could you do something to relieve this tension? Our Holy Faith is at stake. Please send a **RAY OF HOPE**, won't you?



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Editors' Views on Current Events

Right or Wrong

Spain and WW II

WE have been reading lately of alleged collaboration between Franco and Hitler during World War II. This just doesn't correspond to the facts.

During that war, Spain remained neutral—like Switzerland. (Would that the United States had shown the same good judgment. If we had followed the advice of the isolationists, we would not now have all those forests of little flags waving in our cemeteries. Hitler and Stalin would have fought themselves to a standstill, and there would be no Communist juggernaut today. Time has shown that the isolationists were right and the interventionists were tragically misguided.)

Regarding Spain, however, Franco could hardly help remembering what had happened to Poland, Czechoslovakia, France and Belgium within the past few months, so he played it smart and his diplomacy paid off. According to the definitive biography of Hitler by Alan Bullock (London, 1952), whenever Hitler approached Franco, the little Spaniard would be very sweet but would deliberately set his price impossibly high.

In September of 1940, Franco sent his future Foreign Minister, Serrano Suner, to Berlin. Suner's negotiations with Ribbentrop lasted a futile six months.

"On the one hand," says Bullock, "Ribbentrop pressed him hard for a definite date by which Spain would enter the war; on the other, he described the Spanish demands for aid as excessive, and was evasive on the question of Morocco and Spain's other territorial claims. In his turn, Suner avoided any definite commitments and continued to insist that Spain's demands must be met before she could risk intervention . . .

So Hitler next resolved to have a personal visit with Franco on the Spanish frontier. It was one of the most frustrating experiences of his whole career, for unlike Chamberlain, Franco refused to be intimidated.

"Much to Hitler's surprise," reports Bullock, "the meeting with Franco proved to be one of the few occasions since he had become Dictator of Germany on which Hitler found himself worsted in a personal encounter. The memory of his failure never ceased to vex him. For Hitler went out of his way to flatter the Spanish leader. He put himself to the trouble of a long journey across France and he offered Spain immediate aid in the capture of Gibraltar. Admittedly, Hitler was unwilling to agree to the cession of French Morocco, if only because he wanted to keep Vichy in play. Nevertheless he was confident that with vague promises for the future and with the impression which his dynamic personality was bound to leave on Franco he would succeed in persuading the Spaniards to agree to enter the war in the near future and play the part for which he had cast them.

"The two dictators met at the Spanish frontier town of Hendaye on 23 October. Hitler began with an impressive account of Germany's position and the hopelessness of England's. He then proposed the immediate conclusion of a treaty, by which Spain would come into the war in January, 1941. Gibraltar would be taken on 10 January by the same special troops which had captured the Belgian fortress of Eben Emael, and would at once become Spanish.

"To Hitler's mounting irritation, however, Franco appeared to be unimpressed by all that he had just heard. Hitler completely failed to establish that ascendancy over the Caudillo which he never failed to exercise over the Duce. Instead Franco began to insist on Spain's need of economic and military assistance, and to ask awkward questions about Germany's ability to give either in the quantities required. He even ventured to suggest that, if England were conquered, the British Government and Fleet would continue the war from Canada with American support. Barely able to control himself, Hitler at one point stood up and said there was no point in continuing the talks, only to sit down and renew his efforts to win Franco over.

"The departure of the trains was delayed for two hours, and Ribbentrop stayed on until the morning to work out a draft treaty which would satisfy the Spaniards. But neither Hitler nor Ribbentrop could get Franco to commit himself beyond vague

generalities. The Fuehrer for once had to admit defeat, after a conversation lasting nine hours, 'rather than go through which again,' he told Mussolini, 'he would prefer to have three or four teeth taken out.' Ribbentrop, who had missed a night's sleep to no purpose, was even more incensed. Racing across France to join Hitler, he spent his time in cursing 'that ungrateful coward Franco who owes us everything and now refuses to join us.' (Bullock, pp. 553-556)

Would that the United States had been served by a few diplomats as able as Francisco Franco!

Fooled Again?

WE have yet to see a complete list of the institutions all over the United States helped last December by the \$500 million grant of the Ford Foundation. No paper, no magazine had space enough to list them all. We would venture to say, however, that there is hardly a county in the whole United States that did not somehow share in the grant. Such is the spread of five hundred million dollars.

Well, our Government—including you and me—has given twice that much to a double-dealing tyrant known as Tito. We paid him for his infidelity to Russia. Now he is back in Moscow and if his game of neutrality between East and West is over, then we have lost a billion-dollar gamble.

One wonders what happens to our legislators once they step beneath the Capitol dome. Here is a man whom you wouldn't even put at the head of a Cub Pack. He couldn't negotiate a \$100 loan at a small-town bank. You wouldn't let him out of sight with your daughter. He is, bluntly, a ruthless shifty-eyed murderer. But since he proved his character by double-crossing Stalin, our Government—with typical Washington logic—assumed he could be trusted not to double-cross us; to the tune of a billion dollars.

And further "aid" to Tito is still being debated in Congress! Sen. McCarthy introduced a motion that it be stopped—and he was joined by Sen. Jenner—but the motion is having a hard time of it. We wonder why.

Sour Memories

NOW visiting the United States on a goodwill tour is Metropolitan Nikolai, second-ranking prelate in the Russian Orthodox Church. He is repaying the visit to Moscow of several American parsons a few months ago. This pious fraud has attacked the Holy Father as an "agent of American imperialism." He has also attacked the United States repeatedly in propaganda blasts. In 1952, for instance, he wrote:

"Infected insects are being dropped from American aircraft on populated points, not only in Korea but in China . . . Whose heart has not shuddered, and does not shudder, when he hears and reads reports of the new atrocities and devices of the enemy who is attempting to annihilate peaceful people by means of terrible diseases — plague, cholera, typhus? . . .

"The church cannot pass over in silence the sufferings of the Korean people, which is perishing from the brigandlike attack and demonic malice of these human monsters . . . We shall hope that the Lord will put to shame the modern bloodthirsty Babel attempting to catch the entire world in his net, that the dread hand of Providence will restore the truth that has been defiled."

Reminded of these malicious lies, the prelate smiled blandly and remarked simply that "It is not worthwhile to bring up what took place four or five years ago."

WE ask your prayers for Mrs. Frank J. Fink, sister of Archbishop Noll and mother of our managing editor, F. A. Fink. She died on June 12, following a long illness.

OUR SUNDAY VISITOR appears this week in 12 instead of the regular 16 pages. The reason for this is the continuing shortage of newsprint or news paper. In order to continue all of our usual features, we have held advertising to a minimum.

Looking and Listening

JOHN E. FITZGERALD

Signs Of The Times

HOLLYWOOD — Perhaps one of the most fascinating things about any trip comes from the sights one sees along the highways. At least it's so for me. I don't mean the scenery necessarily — although that's the main thing even along any road. I'm talking about the sideshows — the sights and signs along the road that add a chuckle to any trip.

I still recall passing through Stubblefield, Illinois (Hippity Hop to the 'Stop & Shop') and down through Cahokia (Turkey Shoot Every Sunday). Flat River, Missouri offered Hamburgers—10c: this was notable both in simplicity and price, for, farther westward, the prices changed as did the names. By the time I'd reached Harlingen, Texas, I'd seen Broil-a-burgers, What-a-burgers and Giant-burgers. But California even topped that with Jack-burgers (Los Angeles), Becky-burgers (Azusa) and Pixyburgers (Cucamonga). Not being an addict of ground beef, ground pixies or whatever they put in 'em, you can Chat and Nibble (Valentine, Texas) or Ly 'n' Brag (Santa Fe, N.M.)

There was Datlo, Ark. (Road Unsafe When Under Water) and Little Rock's Station KVLG telling me: "The nation's only atomic-powered singer—Elvis Presley—don't you dare miss him!" It was one appearance I dared to miss.

On new roads there are few billboards, but if you like scenery better than selling, then hurry up and do your travelling, for the billboards are replacing the views. The whole southwest seems bordered by road-signs advertisingactus candy, reptile gardens (See the Rattlesnakes). Navajo rugs and souvenirs, souvenirs and more souvenirs.

Maybe I'm bitter because I didn't excell in Chemistry in school. If I did I might understand such secret ingredients as WD9 (Ipana), MC4 (Mobilgas), GL70 (Gleem)—"for people who can't brush after every meal" and anyone else who'll buy it) and TCP (Shell). Anyhow, I'm fascinated by the ads I see, no matter where.

THERE are motels, auto hotels, motor courts, autels and other terms for the same thing. Most startling to me was west of Navajo, Arizona. The sign read: 18 Modern Wigwams. Tile bath in each. But there was no need for me to be disturbed. California had one too—a concrete village of Indian wigwams with aerial on the top enabling traveling tribesmen to enjoy TV in the teepee.

I didn't follow the sign in Georgetown, Texas (Wade Inn Beer) but visited the Alamo before heading out here. Across the street from the former church and historical monument lies another memorial: the Davy Crockett Parking Lot 15c for ½ hr.). Later, in Van Torn, the sign on a theatre fascinated me: Talkies.

Maybe I was instructed wrongly in Shakespeare at Stonehill College back in North Easton, Mass. I thought Brutus was "the noblest Roman of them all" according to the book. But Upland, California, beats that with "The Noblest Sandwich of All." Ah tempora, ah mores (or something to that effect).

"When the Swallows Come Back to Capistrano" was a cute love song a few years back. It refers to an annual event at the mission of San Juan Capistrano in sunny California. Across the street from the beautiful mission is a roadhouse. Its name: The Swallow.

SAW Max Liebman's NBC musical HOLIDAY the other evening on a motel TV screen. Adapted from Elmer Rice's Grand Tour, it was reminiscent of the movie Summer time whereby an unmarried woman goes to Europe and discovers love or a reasonable facsimile of it with a married man. She, of course, turns him over to his wife later, but the sympathy still stays with the girl.

This one starred Doretta Morrow and Keith Andes who were good when I saw them in "The Chocolate Soldier" in Boston over ten years ago. They're still good. In fact, they were better than their material the other evening as they gave the script a dignity, maturity and credibility it just didn't have.

The camera work was good when you consider the bulk and clumsiness of color cameras. The story was this: Doretta is a schoolteacher who wants fun in Europe. On the boat she meets Keith. She invites him to a movie. He refuses. She invites him to dance. He refuses. He later explains that he's unhappy. His wife is in Reno. There are children, too. This doesn't stop Doretta — she's gonna fall in love or sue the steamship line. She dates him steadily while they're awaiting his final decree. He explains something else. Seems he's borrowed some money from the bank to pay his many bills. Trouble is, he hasn't told the bankers. She wants to pay his debt for him (an inheritance, y'know). The decree arrives and everybody's happy. Nobody's worried about the wife or the kids—just the approaching wedding. This, of course is a cue for the wife to appear. And she'd darn well better, for there's only 18 minutes to go before the program's over. A little chat between the two women and Doretta returns to her job of guiding youth.

Jacques D'Amboise of N.Y. City Center, Seven Brides, and Carousal "stopped the show" in an agile and graceful bit of dancing. His effortless leaps and maneuverings made the other dancers look like coy hippotami. A fine bit. The Paulist Choristers appeared for a brief and happy instant. The music was based on Strauss and was nicely muddled. But all-in-all the presentation shows the great worth of good material suitable for adaptation for the home screens.

To Talk of Many Things...

... Hoffer's Hokum

DALE FRANCIS

SHOES, ships and sealing wax... There would be more people who knelt straight up and less who would half-kneel and half-sit if kneelers in churches were a couple inches closer to the benches on which people sit. Kneelers don't need to be padded with soft-foam, personally I'd rather they weren't, but they should be where you can kneel on them with your full knees.

Happy news was the word that the Thomas More Book Store is opening a shop in Chicago's Loop. Now maybe someone will open a Catholic store on Broadway. For a long time I've been campaigning for both a Loop store and one on Broadway between 42nd and 43rd. Millions of non-Catholics may get their introduction to the Church through Catholic stores in the center of great cities. Of course, just being in the center of the city gives such stores great responsibility. The first impression they give of the Church should be a true one and not one distorted by tawdry religious art. Happily, the Thomas More society has shown such responsibility in the past so the Chicago store can be counted on to give a true impression.

Since President Eisenhower went out of his way to praise Eric Hoffer's "The True Believer" and Look magazine did a feature on the man and his book, let me enter a protest against what seems to me a pre-tentious nonsensical book. Since, as part of my work, I read most of the rationalist, free-thinking publications of the nation, Hoffer's thinking is already familiar to me. Hoffer makes the mistake of criticizing the act of believing rather than the belief. He looks at the fascist, the communist and the Catholic and sees them all believing in something fervently and he is equally harsh on all three, forgetting that it is not the act of believing but what is believed that is the matter for criticism or praise.

As a Catholic, I object to having the Church lumped with Communists and fascists. I object to having St. Bernard of Clairvaux described as the same kind of fanatic as communist terrorists, which in effect Hoffer does, simply because St. Bernard could become so absorbed in contemplation that he couldn't see the lake by which he walked. Most of all, I object to the downright nonsense about Our Lord.

Hoffer wrote: "There is a moment in the career of almost every fault-finding man of words when a deferential or conciliatory gesture from those in power may win him over to their side. At a certain stage, most men of words are ready to become timeservers and courtiers. Jesus Himself might not have preached a new gospel had the dominant Pharisees taken Him into the fold, called Him Rabbi and listened to Him with deference." Hoffer's hokum is nonsense but then Hoffer already has the cards stacked against me. My criticism is to be expected. You see, I'm a true believer.

I believe there is truth to be known, that Christ was God Incarnate, that it is important that the world know about Him and His Church. Hoffer would tell you that as a true believer—it doesn't really matter whether the belief is communism, nazism or Catholicism, they all come from the same material—I must either be "inordinately selfish," "ambitious," "bored" or a "sinner." Maybe he is right. I was selfish enough to want to find all the truth I could, ambitious enough to go looking for it and, to come right down to it, I'm still doggone bored with myself when I sin.



Dale Francis

WILL YOU HELP

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To the untold numbers of charitable contributors who have earned an everlasting reward for their generous aid in the building of our permanent monastery buildings at Conyers, Ga., we are eternally grateful. The accomplishment to date is beyond all worldly concept. Assuredly, God will reward you.

New we are starting on the crowning achievement of our Southern crusade, the permanent Chapel of Our Lady, which will complete the cloister. We need your continued help. Father Abbot modestly estimates that he needs only a few thousand dollars to commence this work. He also feels that he will need only a thousand dollars a month for several years to keep going.

The Monks themselves furnish all the LABOR. It seems a pity Our Lady's work should be in any way held back when it is the small costs alone that impede the work.

The Trappists have won the love and affection of their neighbors in the South by their simple lives of prayer and work. These good friends are mostly not of our Faith, and can help very little financially. Won't you please, therefore, continue to help, even if it be only a widow's mite, by sending your contribution direct to Father Abbot?

Rev. Father Abbot
Our Lady of the Holy Ghost
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June 24, 1956

OUR SUNDAY VISITOR

Personality Conflicts

JOHN J. KANE

SOME years ago Professor Terman, a psychologist, asked almost 800 husbands and wives to rank their marriage grievances in the order of seriousness. First complaint of wives was: My husband is selfish and inconsiderate. First complaint of husbands: My wife nags me. Such criticisms are common as not a few readers will immediately recognize. But how valid are they? Do most wives mean to nag? Do most husbands mean to be selfish and inconsiderate? Of course they don't but very frequently they appear to be. Why? Because people do view the very same situation quite differently due to their personality make-ups.



It isn't just what happens that gives meaning to a situation. It is how you tend to view it, and how you do tend to see something is partly, although not entirely, the result of one's personality. One basic ingredient of a happy marriage is empathy, i.e. ability to put yourself in the place of another and see the situation through his eyes. If husbands and wives could do this a great deal of marital conflict would be minimized and some of it eliminated.

INSECURITY ANALYZED

Personalitywise some individuals are very insecure. Now insecurity is a much abused, over-worked word which needs clarification. Skipping the technical jargon, insecurity means that some persons have as part of their personalities a tendency to see every kind of obstacle to what they

want to do, not as a mere challenge, but as a very personal threat to themselves. If a husband fails to receive a promotion, for instance, he can analyze the situation objectively and conclude his work didn't merit it. Then he resolves to work much harder and gain the promotion in the future. On the other hand, if he is insecure, he sees his failure as pure discrimination against him resulting from the belief that those in authority wish to injure him personally.

In the first case the man has a positive program and he can direct his energies into it and possibly achieve what he wants. In the second case there is no place to direct the energy left over. He turns it into aggression. Since the persons responsible for his plight are generally beyond attack, he has to direct his attacks on targets which are available and cannot strike back. Too often these prove to be a wife, children, an in-law, or some other relatively harmless person or group.

Professor Terman, in addition to listing grievances in marriage, spelled out the characteristics of the happy and unhappy husbands and wives. Among other characteristics, he found that happy husbands have emotional stability, are cooperative toward business associates, kind toward inferiors and have favorable attitudes toward religion.

Unhappy husbands, he found, are moody, feel inferior, but may compensate for it by acting in an overbearing manner. They often express irreligious attitudes.

Happy wives, he found, are kindly toward

others, do not take offense easily, and do not view social relationships as competitive.

Unhappy wives are emotionally tense, feel inferior and tend to be aggressive. They want more friends but are more concerned about being important than about being liked.

Putting these various characteristics together it is possible to place all of them under the headings of secure and insecure personalities. In terms of personality factors in marriage, it is quite safe to say that secure men and women will be happy husbands and wives; insecure men and women will be unhappy husbands and wives.

But what makes people insecure and what can be done to avoid it? Modern American society seems to create a great deal of insecurity, as one European psychiatrist testified after practicing here a number of years. Part of it is the highly competitive type of life common to most Americans. Competition in itself is neither good nor bad, but it can prove a real evil when it becomes excessive competition for relatively few goals. This is the case in the United States.

A largely materialistic society quite inevitably places exaggerated emphasis upon material goods. In some circles there is a constant striving to keep up with or excel neighbors in the possession of material symbols of success. It is exhibited in the type and location of the home, the brand of automobile, the fashionableness of clothing. Those who succumb to these traits of American culture must face the fact that only a relative few can achieve the maximum and the best material goods which are limited. Those who fail to achieve them but who want them so desperately almost inevitably suffer insecurity. So they become unduly aggressive, touchy and critical.

Unfortunately feelings of insecurity spread into almost all areas of life since it does become generalized. It invades the home where the wife may nag and the husband becomes selfish and inconsiderate. Here is the beginning of personality conflicts in marriage and if persistent and severe enough some will try to escape them via the divorce court. The answer to the problem is obvious but by no means easy or simple to attain.

All virtue is de- (continued on the next page)

From a Grandmother

Some Suggestions for Parents

KATHERINE NEUHAUS HAFFNER

ways to make himself important, and the ways he chooses may not be admirable ones.

Even in this difficult age of complicated living, parents must somehow manage some home life for their children, and some time for their children—and first, before other things—must somehow manage to keep the lines of communication open between them and their children so that when the troubles come, which they invariably will, then rapport can be reached.

Grandparents who see parents going about

the rearing of children in a hammer and tone way would like to tell them "easy does it" some times, that the years have proved that some things are not so important after all and that parents will only hang onto their sense of humor it will often see them through when nothing else will.

And parents must have time for each other. Only a few days ago I heard a wife say to her husband, "The only time I ever have a chance to talk to you is during the TV commercials."

I MET Willy last evening at Rossi's Pizzeria as he came in for coffee after a swim in Lake Michigan. Willy was very moody, largely because things weren't working out too well between him and his girl.

He complained about the fact that a guy can be too nice to girls. Then they stick a knife in your back. Shouldn't we be nice only to those who are nice to us? Some people you can be nice to, and they won't hurt you. Not everybody, though. His trouble was, he said, that he was too nice to his girl. Now he had gone sour.

Before he got mixed up with her, he was much happier and a go-lucky guy with the fellows. Not now. He was on edge and nervous tonight. And he was obviously still crazy about the girl.

In such a mood, Willy was eager to talk about life in general. He told how he can't read anything, because he can't sit

still a minute. He can't even stand it at home — it drives him crazy, even though he likes his home. He has to be out with somebody. He has to be using his hands.

Willy gets average grades in high school. But he doesn't study. He picks it all up in class and does the written work. But no reading. He likes Algebra, Math — likes to solve problems. He likes mechanics — likes to use his hands. Auto mechanics, for example. He looks at machinery as a puzzle or problem which he wants to solve.

Willy isn't happy at high school. He thinks it is too football crazy. He likes football and other sports, but he suddenly realized his school was too keyed up on it all and that he

wasn't getting an education.

Willy is happiest when playing ball. He has a burning desire to drive a car in the 50-mile Indianapolis racing class on Memorial Day. He is determined to do so. He loves to drive an auto.

Willy would like chess, checker and mystery stories, but he says the kind of mystery stories you buy today are all sex, and he refuses to read them. He loves science fiction — trips to the moon and that kind of stuff.

Willy is a Junior in high school. His father died not so long ago. He has two older sisters and a younger brother at home. His mother is a nurse. Willy works part time at a supermarket. He is well-liked and could be a leader.

VINCENT J. GIESE

Page from a Journal

Willy Was Eager to Talk

IN THIS day and age the human voice has taken on extraordinary importance. Through the media of radio and television, the voice has been able to penetrate society and influence mankind as never before. Nevertheless, John the Baptist has always been hailed as the voice preparing the ways of the Lord. In this sense, John is in a way the patron saint of the spoken word. He heralded the coming of Christ, the Word Incarnate.



John the Baptist's voice rang strong and clear because he was in his own life a living witness of his message. Crowds followed him because he really lived his message. He preached a gospel of penance and interior renovation; he asked his listeners to avow their sins, to acknowledge their misdeeds and this coming from a man who had spent almost all of his life in the desert communing with God, far from the crossroads of worldly temptations, did strike home. All, except the complacent Pharisee and the politically minded Sadducee, listened to the words of John and avowed their sins and submitted to the purification of the water of the Jordan.

To ring true, the voice must be backed up by deeds, by a life that is not a contradiction or a farce in relation to the message. John's life was not that of Christ's. Later the Pharisees will bring this point to the fore. Christ's "disciples do not fast, as those of the Pharisees and those of John the Baptist." Christ's answer was typical: "Can the children of the bridegroom fast, while the bridegroom is with them?" Yet Christ was able to say in behalf of John, "What did you go out to the desert to see? A man

John the Baptist

The Voice

REV. LOUIS J. PUTZ, C.S.C.

dressed in fine garments? Those are in the houses of kings. But what did you go out to the desert to see? A reed shaken by the wind? . . . John was true to his vocation, to the message that he delivered. He was all of one piece.

BESIDES speaking out fearlessly and boldly as long as his mission lasted, John also knew when his turn came to be silent. "He must increase, I must decrease." This will redound as much to John's credit as all his preaching. It must have been hard to lose his best disciples to Christ; he must have felt the jibes the Pharisees addressed in his direction when they remarked that Jesus was also baptizing with His disciples.

Although John knew that he was a precursor, a voice proclaiming the coming of the king, nevertheless the human aspect of his dwindling influence must not be overlooked. He did have a following. We know that St. Paul, in the course of his missionary travels, will encounter people who had been followers of the Baptist and remained that in the midst of the pagan atmosphere of Ephesus and they had not yet heard of Christ or of the Holy Spirit. This goes to prove that John's influence was great and enduring.

We know, too, that when John was a prisoner of Herod and Herodias, some of his disciples still remained faithful to him, so that he took the strategy of sending a delegation to Christ that they might see Christ in person. "Art thou he that is to come,

or look we for another?" Was this doubting Christ? Certainly not, otherwise Christ would not have given him the greatest praise ever bestowed on any one: "Of those born of woman, there is no greater than John the Baptist." Whether it was a matter of having to lose his disciples, or of putting up with the barbs of officialdom or of trying to orientate his disciples, it spelled silent endurance for a man who could last out in public against his enemies.

The Gospel gives us only a few hints of his last days as prisoner at the Dead Sea fortress of Machaeronte. Although John had castigated Herod in public for keeping his brother's wife, which was a public scandal and for this he was arrested and jailed; nevertheless, the Gospel records that Herod enjoyed talking to John in prison. This tells a long story of personal kindness. John, like Christ, hated the sin, but loved the sinner. But John was the prisoner also of Herodias who really hated him and schemed his death because she feared John's influence.

A woman's jealousy can cause not only death, but refined torture. We know that she had John's head brought up on a platter to present it to the banquet table before all the guests, by her own daughter. It was sweet revenge against an outspoken, forceful denunciation of adulterous, scandalous behavior. Although John's voice was silenced by this revengeful injustice, the message of John's martyrdom still speaks eloquently through the ages and John's example will never die.

four youngsters with them, one barely walking, and one who rode in a pack sack on his father's back. Furthermore, this family not only was climbing Mt. Marcy, but had left canoes back at the base of the mountain, and on their return were setting forth on a canoe trip. Nor was the mountain climbing a sport for the very young, because on the same jaunt the Bucks met a couple who were celebrating their 25th anniversary in this novel manner.

All this was some years ago. The Buck family now includes Mary 15, Harriet 13, Nancy 10, Kathy 5, and John 4. When they go again the trip will be easier for everybody and even more enjoyable, because all the children are veteran campers already—the result of frequent family trips by station wagon to interesting points in the country.

Personality Conflicts

(continued from page 4) sirable but perhaps there are times and places where the practice of one virtue is needed more than others. Perhaps American society is one in which the virtues of humility and justice are directly needed to offset cut-throat competition; where a poverty of spirit is essential to compensate for rank materialism. But above all, there is need of knowledge and charity. Knowledge to understand the husband or wife who suffers the psychological liability of severe insecurity, and charity to forgive nagging or selfishness which are really symptoms of personality disorders.

There are cases of insecurity which indicate neuroticism. Such, of course, will require treatment. But all persons who are insecure are not necessarily neurotic, and it is these who can profit from some self analysis. Personality can be changed and a sincerely religious orientation can supply the greatest amount of the truest kind of security possible in this world. If you think you are insecure, as a result of striving too hard for material goods, then reflect on the words, "What does it profit a man . . . ?"

PACKING for an expedition of this type is also a fine way to learn just how much you can get along without. (Hardly the time for teenage crinoline petticoats and Rosy Fingered Dawn nail polish). Only the essentials can be carried on the ascent, and once the first day's climb is over, the load is pared down still more. This means a menu of nourishing dried milk, soups, and vegetables, and canned meats—no a la carte.

Wear and hungry as the Buck children were after the first day's hard climb, they flatly refused to touch the unappetizing fare. But the second day out they were ravenous and willing enough to hold out their pans for second helpings.

On the way up, the Bucks met another family on the mountain who had

Hitting the Top Together

Climbing With the Family

PEG BOLAND

"HIT the top" means different things to everybody, but probably the last thing you would think of is hitting a mountain top, particularly one towering 5,344 feet up into the Adirondacks.

If you can even picture yourself attempting this exciting and dangerous-sounding achievement, then fancy packing your offspring along with you on the adventure! This may not be your idea of a lark (particularly if you are accustomed to separate vacations for Mother and Dad and getting the children out of your hair by sending them off to camp), but it is distinctly fun and relaxation for the Carson Bucks.

The Bucks scaled Mt. Marcy, highest peak in the Adirondacks, when they were first married, and again later with another couple, and were so thrilled by the trip they wanted to share it with their children.

In 1948 they set off with their youngsters, who were then seven, five and three, plus a neighbor girl, for this unusual type of vacation.

There are no less than five well marked approaches to Mt. Marcy, some longer than others, and some more hazardous; the Bucks picked the trail best suited to their beginners. The climb to the top takes three days, so all food, bed rolls, cooking utensils, etc. had to be packed on their backs; even the two smallest climbers had to shoulder their share of the duffle. The children wore snow suits, the adults parkas, with light rain coats as protection against the chill wind, because it was September and cold with occasional snow.

Open camps and shelters are available along the way up the mountain, but the climb is strenuous, so the packs had to be kept to an absolute minimum for safety and comfort.

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June 24, 1956
OUR SUNDAY VISITOR 5

BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap.

Artist: Addison Burbank



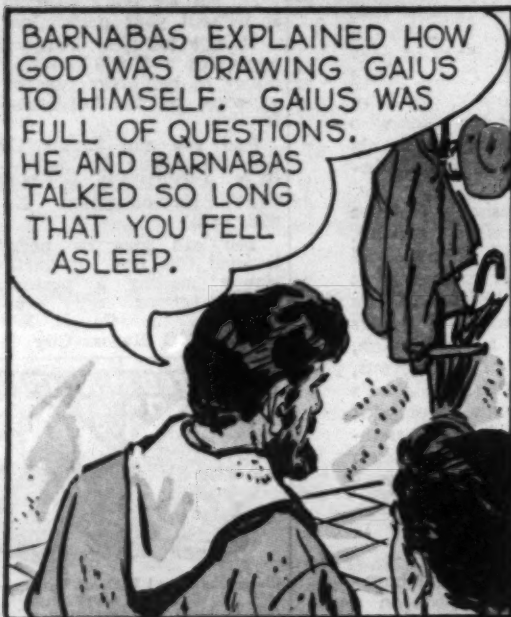
YES, YOU MUST LEAVE THIS HOUSE.

GAIUS, ARE YOU GOING TO PERSECUTE US FOR OUR RELIGION, TOO—AFTER BEING SO KIND?

MUST LEAVE BECAUSE I AM NOT WORTHY TO HAVE PRIESTS OF SUCH A MIGHTY GOD UNDER MY ROOF!

PERSECUTE? NO, NO! THAT IS NOT WHAT I MEAN. YOU

OUR GOD IS ALSO INFINITELY LOVING AND MERCIFUL. HE IS ALREADY REWARDING YOU FOR YOUR KINDNESS.

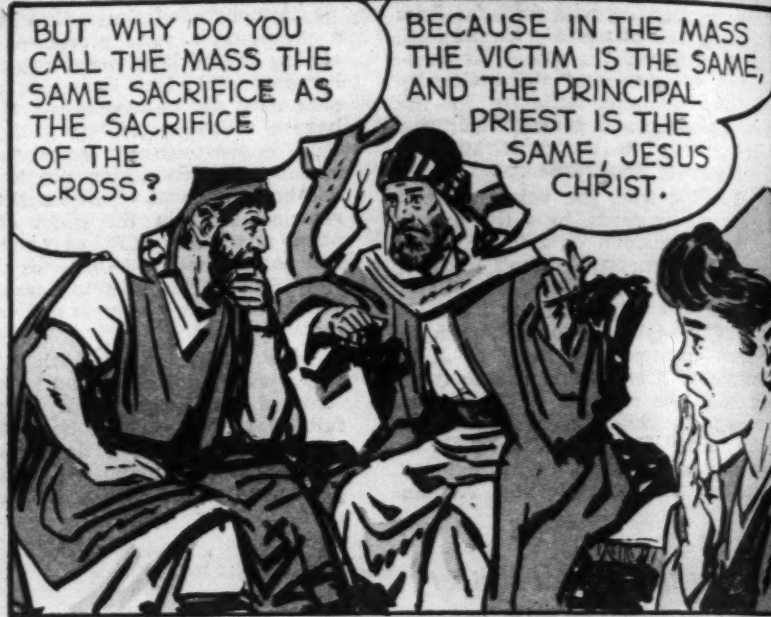


BARNABAS EXPLAINED HOW GOD WAS DRAWING GAIUS TO HIMSELF. GAIUS WAS FULL OF QUESTIONS. HE AND BARNABAS TALKED SO LONG THAT YOU FELL ASLEEP.



I HOPE THEY DIDN'T NOTICE.

THEY DIDN'T. WHEN YOU AWOKE, THEY WERE STILL TALKING...



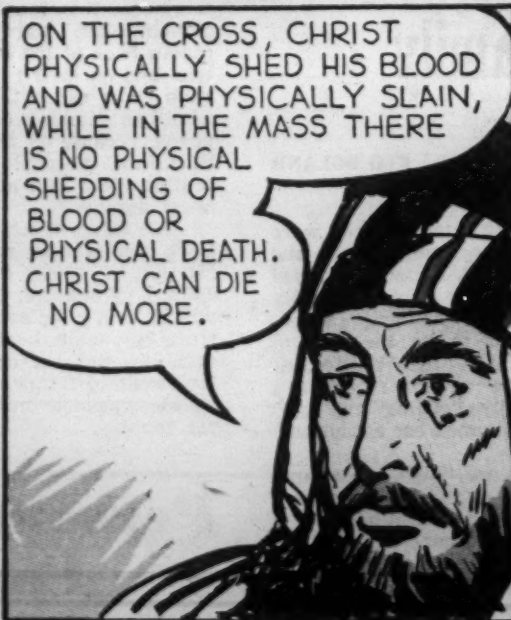
BUT WHY DO YOU CALL THE MASS THE SAME SACRIFICE AS THE SACRIFICE OF THE CROSS?

BECAUSE IN THE MASS THE VICTIM IS THE SAME, AND THE PRINCIPAL PRIEST IS THE SAME, JESUS CHRIST.

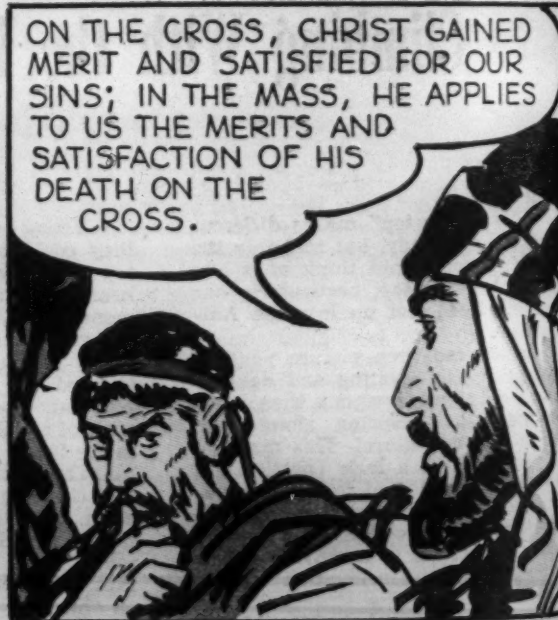


BUT THERE IS A DIFFERENCE?

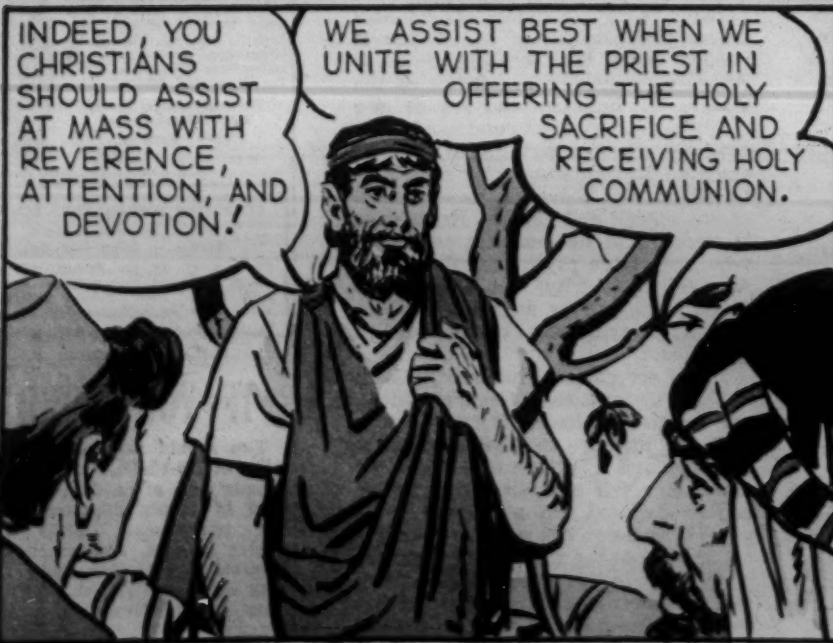
THE MANNER OF OFFERING IS DIFFERENT.



ON THE CROSS, CHRIST PHYSICALLY SHED HIS BLOOD AND WAS PHYSICALLY SLAIN, WHILE IN THE MASS THERE IS NO PHYSICAL SHEDDING OF BLOOD OR PHYSICAL DEATH. CHRIST CAN DIE NO MORE.



ON THE CROSS, CHRIST GAINED MERIT AND SATISFIED FOR OUR SINS; IN THE MASS, HE APPLIES TO US THE MERITS AND SATISFACTION OF HIS DEATH ON THE CROSS.



INDEED, YOU CHRISTIANS SHOULD ASSIST AT MASS WITH REVERENCE, ATTENTION, AND DEVOTION!

WE ASSIST BEST WHEN WE UNITE WITH THE PRIEST IN OFFERING THE HOLY SACRIFICE AND RECEIVING HOLY COMMUNION.



SO YOU STAYED ON AT GAIUS' HOME. PAUL BECAME STRONGER. GAIUS TOOK INSTRUCTIONS IN THE FAITH. WE'VE FINISHED CATECHISM LESSON 27, AND YOU SHOULD BE RUNNING HOME!

GOSH, IT IS LATE!

NEXT WEEK: A NEW ADVENTURE.

Tom Casey by Bill Hackney

Artist Rick Hackney



ROGER





Father Albert Nevins, M.M., Editor

This Week in the Bible

The Fall of Juda

GOD'S goodness in freeing Juda from the avenging hand of the Assyrians was soon forgotten. The fate of Israel had made no lasting impression on them, either. The people of Juda became so hardened to sin that the prophets God sent were unable to make the people repent. They practiced idolatry and persecuted God's prophets.

Jeremias, who was a great prophet, tried to call the people to repentance. They would not listen, however, and God's patience was exhausted. The ruin and destruction that the prophet Isaias had foretold so many times before, fell heavily on the people of Juda.

In the year 606 before Christ, the king of Babylon, Nabuchodonosor, placed himself at the head of a tremendous army and marched against Jerusalem. He took Jerusalem and carried off the king and a number of leading citizens as captives. Those who were left in Jerusalem revolted against Nabuchodonosor sixteen years later. He, in turn, with a much greater army took Jerusalem by storm.

The whole city was burned and pillaged and the people were led into captivity. The walls of David's once beautiful city were reduced to a ruinous heap.

The prophet, Jeremias, remained in Jerusalem. He lamented the miseries of his people and the destruction of the city. Jeremias' sorrow over the loss of Jerusalem is preserved for us in the book of Lamentations. The prophets had warned many times that only the things of God are permanent.

The Lord did not abandon the captives in Babylon. He forgave them their sins and sent His prophet, Ezechiel, to instruct them.

Babylon quickly became a great empire. Their empire seemed much more advanced than that of the Assyrians. They treated the captives

from Juda with more consideration. The hostages were permitted to build homes and they prospered there. Many of them found positions in the Babylonian government.

Among the captives were four boys who were true Jews. One of these boys was called Daniel, a member of a princely family of Juda. He and his three companions were chosen as cadets in the civil-service school in Babylon where promising boys were trained for state service. These young boys would have willingly faced death rather than give up their strong belief in God.

Poem of the Week

Guardian Angel



OVER in the corner there's a Person standing, There, by the doorway, and he won't let bad things pass.

He's a laughing Person, friendly and all twinkly, Like the stars beyond the window and the frost upon the grass.

He's a shiny Person, glowing like a candle, So you can't be frightened however dark the night, And he says God lights him, and he says God clothes him, So you cannot wonder at it that his raiment is so bright.

He's a winged Person, and his wings are downy, Like feathered clouds you see at dawning of the day, Yet they are strong too, and tapered all for swiftness; Though he's promised on his honour he will never fly away.

He's a singing Person, who sings nice cradle songs, Like Mother-Mary sang to Jesus at her breast, Now and then his voice goes loud, just like a trumpet, Though he tries to keep it Mary-soft, he tries his very best.

But he's a strong Person, a very strong Person, Who has to fight nightmares, the bogies and the dark, He wears golden armour, a shield and a broadsword, And the helmet on his shiny head is crested like a lark.

—Elizabeth Goudge

Quiz of the Week

HOW many Patron Saints do you know? See how many you can match correctly.

1. St. John Berchmans
2. St. Nicholas of Myra
3. St. Anne
4. St. Monica
5. St. Cecilia
6. St. Agatha
7. St. Michael
8. St. Christopher
9. St. Gabriel
10. St. Alphonsus
- a. Musicians
- b. Sailors
- c. Vocations
- d. Children
- e. Mothers
- f. Policemen
- g. Television Workers
- h. Housewives
- i. Nurses
- j. Altar Boys

ANSWERS

1-9 'a'-g 'b'-h 'c'-i 'd'-j

8 OUR SUNDAY VISITOR

Builders of America

FATHER McGIVNEY

ALMOST all of us at one time or another have heard mention of the Knights of Columbus. I imagine many of your fathers belong to this organization. Did you ever wonder about it?

The Knights of Columbus was founded in 1882 at New Haven, Connecticut by Michael Joseph McGivney, an American Roman Catholic priest. Father McGivney was born in Waterbury, Connecticut on August 12, 1852 and died in Thomaston, Connecticut on August 14, 1890.

At first the Knights of Columbus grew slowly, then suddenly it was a flourishing society. It is a fraternal society of Roman Catholic men with branches in every state in the United States as well as in Canada, Cuba, Newfoundland, Mexico and Panama.

This society carries on widespread works of charity and education. It sets up scholarships for Catholic children and endows professorships for Catholic universities. Homes and education are provided for many Catholic orphans.

The Knights of Columbus are also largely responsible for the observance of Columbus Day on October 12th.

This very fine society that Father McGivney founded certainly has grown to enormous proportions. We are grateful to him for this society which does such good work.

WHAT AM I?

TO have me isn't easy, I must be acquired, However, once you've got me You're sure to be admired.

I'm something immaterial, I can't be seen or heard, And all that I consist of Can be said in just one word.

Mostly prayer is where I start Here's one that suits me fine: "Jesus meek and humble of heart, Make my heart like unto thine."

HINT: My first two letters rhyme with you, My last plus E S is yes. Now all you have to do, Is figure out the rest!

ANSWER

Humility

This Week's Score

Cut this out and paste it in a special notebook. Before going to bed, check off the duties done. Can you make 100% this week?

	Family	Chores	Homework	Rosary	Evening	Morning	Prayers
Sun.							
Mon.							
Tues.							
Wed.							
Thur.							
Fri.							
Sat.							

Chat of the Week

'K' Stands for Knight

FATHER RAY GRIBBIN

HE WEARS bright armor. He carries a lance. He rides a strong, brave horse. He fights for all that is right. He slays evil men. He is loyal to the king. He is courteous to ladies. He is kind to children.

Who is he? Well, I think everyone can guess that the man I have just described is a knight. At least, he is the kind of man we think that knights used to be. He is the kind of man we like to read about in stories, and to see in the movies.

We all know about knights ... ancient knights. But I think that there are lots and lots of people who do not know that we have real, live knights in the Church today.

Of course, most people know about the society for men that is called the Knights of Columbus. But I do not mean these knights. We have others in the Church — men who are real nobles, like the oldtime knights. We have knights who have been made knights by the pope himself.

Saint of the Week

Saint Peter

THIS week we are going to tell you about a Galilean fisherman from the village of Bethsaida, called Peter, who became the Prince of Apostles.

Peter was a simple man, who possessed a great power for good. From the low depths of the night that St. Peter denied Jesus in the Garden of Gethsemane, he rose ever upward. First he became bishop of Rome, then a martyr, and finally "keeper of the keys of heaven."

In the beginning, Peter failed many times in perfect faith. He was often tormented by weakness and doubt, but after Jesus' Ascension into heaven, he displayed leadership, great courage and strength.

Because of his outspokenness, St. Peter came into conflict with the Jewish authorities many times. Once they imprisoned him in chains, and he amazed the other apostles by miraculously freeing himself and appearing among them.

St. Peter wrote two Epistles, or letters, which appear in the New Testament. In the first Epistle, he outlined the duties of helpfulness, charity and humility in living a Christian life. In the second Epistle, he warned against false teachings.

St. Peter labored for some time in Rome and finally died a martyr's death by being crucified head downwards. This was the way he wished to die.

We can readily understand why St. Peter was so dear to Our Lord. Although he was perhaps weak at times, he clung to Jesus with great loyalty and inward love. Outspoken and rash in word and deed, he burned with zeal and enthusiasm.

Jesus rewarded St. Peter above all others in letting him be with Him on many special occasions—His Transfiguration, His agony in the garden and finally by making Peter "the rock" on which the Catholic Church was founded.

On June 29th, we celebrate the feast day of Saint Peter and Saint Paul.

Even the names of the different kinds of knights sound thrilling. There are knights of "The Supreme Order of Christ," of "The Order of the Golden Spur," of "The Order of Pius IX," of "The Order of St. Gregory the Great," and of "The Order of St. Sylvester." And there are also knights of "The Order of the Holy Sepulchre" and "Knights of Malta."

In the years of long, long ago, the men who belonged to some of these groups really were the kind of fighting knights that we all think about when we hear the word. But, naturally, the knights of today are different.

Today the pope uses these orders to show how pleased he is with people who do really big things for Our Lord and His Church. He might make a great Catholic soldier a Knight of the Order of the Golden Spur. Or he may make a great doctor a Knight of the Order of Pius IX. He may make knights of great lawyers, great writers, and great teachers.

These knights have fine uniforms, and swords, and medals, and ribbons. But the important thing is that these knights are people who are loyal to God and to the Church. They are people who have proven their loyalty by the wonderful things that they have done to make this world a better place in which to live.

Book of the Week



The Lost Dove

IN "The Lost Dove," Ann Fisher tells the charming story of two children, Penny and Sally Ann, and their many farmyard pets. (Dawn Publishing, P.O. Box 1525, Hollywood 28, Calif. \$1.95)

The dove has long been a symbol of peace and love. Jepper, who is a talking dove, brings the message of faith in God's love back to his friends at the farmyard.

After having been snatched up by an evil and greedy hawk, Jepper becomes lost. During his exciting travels back to his home at Maxwell Farm, he remembers the beautiful words of the Bible that Penny had taught her pets. The words, "Fear not for I am with thee; I will guide thee with Mine eyes," comforts Jepper. Penny had told her pets that God loved all things and looked after all His creatures.

When Jepper arrives back at the farm, he tells his friends how God provides for all things, even the impossible.

We think you will enjoy reading this lovely story which shows how through the love of nature we can be brought closer to God.

Father Conroy Talking

To Parents—About Children

OSV



"IN today's OUR SUNDAY VISITOR you mentioned that you would be glad to hear from parents, especially during the summer months. Since I qualify as a parent on a part time basis, at least, I would like to see a few lines in your column directed to mothers who because of an unsuccessful marriage are rearing their children alone.

"In particular, 1) how best to answer the questions of precocious children concerning the absent parent.

"2) To what extent are the children entitled to the complete truth of the causes of separation.

"3) How to prevent one's personal feelings toward the missing parent from being transmitted to the children?"

Children of an arbitrarily broken home are in a sad plight, indeed. If one of the parents is dead, the fact may not be easy to accept but it is certainly simple to explain. But even here, a mother who must rear her children alone has her problems.

The absence of a father has its penalties, some of which may never be quite overcome. There is no adequate substitute for a father, no matter what the reason for his absence from the home might be.

This is what God had in mind in establishing the institution of marriage. This is the reason the pro-creative act must be preceded by the married union of a man and woman. There must be the assurance of a unified home, of parents bound together for life, before children are brought into the world.

Now when this union is broken—even when the Church approves of a legal separation—certain problems are bound to arise. Separation may solve some problems but it creates others. Some of them are contained in the questions above.

How much should the children know about the cause for separation? They will certainly want to know. For children, the most natural thing in the world is to see their father and mother talking, working, going places, eating and even sleeping together. As a matter of fact, small children think every man and every woman should be married and associate with one another in the most intimate way. This is only as it should be in their eyes. To them it's normal. Small children will even ask a priest—as I have been asked—at times, "where is your wife?"

SEPARATION then, in their eyes is an abnormal thing. It catches them completely by surprise. They cannot fathom it at all. And since their world is largely one of green grass, snow, dogs, birds, the wind and sunshine—and mother and father—their world is simply and suddenly strange when dad (or mother) goes away.

Questions — anxious questions — are then bound to come. No use thought to try and explain to a youngster of six or seven the intricacies of a major disagreement. No use to say "your daddy is a mean man." Or to say that he is sick or is looking for a job somewhere else. They know better and won't believe it.

Regardless of who is wrong and who is right, children generally love both their parents, and the parent who tries to justify himself (or herself) at the expense of the other is only losing face with the children in the long run anyway.

If many parents saw all of this coming, if they knew that for the rest of their lives they would be faced with, first, innocent questions, and then later on, mature and keenly intelligent questions; if they knew that, regardless of the explanation, these children in their later years in the cold light of family history would probably analyze the situation and assign their own answers; if they could see these children perhaps entering likewise hopeless marriages themselves because of the bad example ahead of them; if they could just see these things coming on, I am sure that many people would wait awhile before they got married.

What to do then? For the parent who is here and now in the situation of a terminated union, there is no definite and over-all answer as to what to tell the children. Much will depend upon the circumstances. If you are wrong there is really nothing to tell you. Presuming you are right, then one is called upon to exercise the greatest of tact and self-control.

A simple straight-forward answer like, "daddy doesn't love mommy anymore" is probably the best. This will lead to other

questions, of course, but they should tactfully be postponed as long as possible, and, like sex instruction, be given according to the time and circumstances.

Even so, there will be some difficult moments. Moments which will cause sleepless nights and dreary days. Moments when one searches one's soul and conscience as innocent faces cloud up and turn away without a word—only brave tears.

IN every separation, the children pay the eventual price. Those thinking about a separation should consider it deeply. They should pray over it and seek the most solid kind of spiritual advice. Questions like the above must be anticipated. And since it is impossible to take the children aside and give them a special course in "how to get along without a daddy or mother, one must figure that the children are going to be shocked and disillusioned by the break.

The least said then about the situation the better, at least until the children are older and can be advised in a more mature manner. In the meantime, endure all things with patience. Give good Catholic example at all times. Be frequent at the sacraments and take the children with you. In any discussion about the missing parent be sure to urge the children to pray for him. This will take much of the bitterness out of the situation and if you were not at fault in the separation, that fact will firmly be established in the minds of the youngsters as they grow older. It will also make them more amenable to explanation.

Grow from the Inside Out

Junior Psychology

CECILIA WADE

LATELY I have been thinking. It started when I was over with Sis helping to take care of her two toddlers. "My children are just too normal!" Sis moaned in the exaggerated way she adopts sometimes.

My intellectual girl friend was there, too. She opened her ears and widened her eyes. When Sis went out of the room she began to ask me questions. "What did she mean by 'too normal'?" I have read all the psychology books on abnormal and sub-normal but I don't remember anything about 'too normal.'

There are a lot of psychology books, and I doubt if even my intellectual friend has read all of them. I hope not, for some are forbidden books.

"Don't get excited," I told the girl. "Too normal" means normal combined with Sis's headache."

The girl was disappointed. She has developed a morbid curiosity about the abnormal and the sub-normal. And she is not the only one in our age group. Quite a few read all the magazine articles they can find on children getting complexes from unhappy childhoods and the like. Then they start analyzing their poor parents and everybody else's parents, too.

Daddy and I talked about it. He says they try to find excuses for faults of their own they are too lazy to correct. Whenever people around us get "too normal" and irritate us, we should look to ourselves for the headache or lack of patience that makes normal seem "too normal."

Daddy says it is well to understand people, but some of this junior psychology is morbid. He gets sick of my girl friends' complaining of having the blues. "Maybe they should quit thinking," I said helpfully. But Daddy is all for thinking. He even does it in rhyme, like this: "When thinking makes you blue, you're thinking just of you."

I guess that is the real answer. We found a rosebud that had rotted inside instead of opening into a rose. Daddy says the only way to grow up gracefully is to keep growing from the inside out. Never turn your thoughts to such questions as "Am I happy doing this?" Always ask yourself "Am I making other people happy by doing this?"

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OUR SUNDAY VISITOR 9



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HAVE you ever been accused of being "out of your mind" or "foolish" when you made some Christ-like sacrifice? If so, you are in the tradition of Our Lord whose friends once said of Him "He must be mad" (Mark 3:21). The short and easy way the world had of escaping His message was to accuse Him of being "beside Himself." There is nothing that people with low aims hate as much as lofty self-abnegation. Just as soon as certain Christ-like people deny themselves for Christ's sake, the egotists and the selfish gather around like bats round a torch in a cave, uttering harsh croaks, desiring only to quench the light.

Curious it is that the worldly resent nothing more than a complete absorption in holy purposes. If you think more of converting pagans in Africa than you do of a night in a theatre, they will call you a "fool" or a "fanatic" as they said Our Lord was crazy, because it is easier for them to say that than to lay your lesson to their hearts.

The Apostles were accused of being "full of new wine" when actually they were full of the Holy Spirit. The fact that God exists, that Christ died for the sins of all, that He can move into pagan lands and among hungry people only through those who deny themselves—is bound to make a difference to you. It forces us to realize that you are a "pilgrim" on this earth; it means that you can draw the teeth out of an animal but you cannot draw the cross out of Christianity. Make a sacrifice to make Jesus and Mary known among the two-thirds of the world who go to bed hungry every night—and the world will say "you are mad." But remember there is such a thing as "the foolishness of the Cross" as St. Paul told the Corinthians. We do not ask you to do reasonable or moderate things for the Holy Father's Missions—We ask you to do the unreasonable things; sacrifices that will seem "crazy" to the selfish and "mad" to the self-seeking. But such "madness" is inner peace the world cannot give. Mail us your sacrifice and we will send it to the Holy Father for the poor missions of the world.

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10 OUR SUNDAY VISITOR

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Charlie Callahan's Sportscasting

The All-Star Teams

COULD have waited a week with this, but it is time to declare myself in the baseball fan league. The one great inning of the baseball fan is his chance to pick the starting lineups of the National and American Leagues (excepting pitchers) for the annual All Star baseball game.

To pick the team, and to be a bit sarcastic, which is not my general wont, I'm doubtful if there are 16 all stars, again excepting pitchers. It used to be that if you mentioned a certain position, in either league, two or three candidates were available.

Before starting this piece, I talked to the most red-hot baseball acquaintance I know. And he stumbled in giving me help. Oh well, the sarcasm period has ended. On to picking the two teams.

THE American League . . .

Catcher — Maybe there is a fan somewhere, somehow, who'll disagree. But how can you go beyond a fellow called Larry from St. Louis. From St. Louis, you ask, in possible amazement. Well, Larry (Yogi) Berra, who plays for the Yankees, happens to come from St. Louis, even if his home is now in New Jersey.

First Base—He's old, but still the best. He's also hitting rather well. Granted, he's battling to maintain his job on his own team, the Boston Red Sox. But remember, this is the era of platoon baseball. Mickey Vernon, old or not, is my guy.

Second Base—The bread-and-butter man of the Boston Red Sox for a long time. Always a good All-Star candidate, because he can play any position. He's my choice for the starting second base job, Billy Goodman.

Third Base—He gets traded hither and thither. But when you look at the league batting average list, his name is never too far from the top. It must be that he can club the ball. An old Arkansas boy who can also play first base, George Kell . . . once of Detroit, once of the Boston Red Sox, once of the Chicago White Sox, but now of Baltimore.

Shortstop—An All-Star victory, I think, comes from a couple of long ball hitters, plus good defense. With the possible exception of Chico Carrasquel, now of Cleveland, where can you get a better fielding shortstop than Willie Miranda, of Baltimore. He's also hitting a bit better this year. "Better than what," a cynic might rightfully ask. The answer would be: "Well, better than Carrasquel for one. And better than anybody ever thought Miranda could." I know that the All Star shortstop will be Harvey Kuenn, of Detroit. The starter, that is. And the old University of Wisconsin star will deserve the honor, with his general all-around play, especially his batting. But wait and see, Casey Stengel, who always wants to win, will have a slick-flied of the likes of Miranda in there in the late innings. So, my choice, from the beginning is going to be Miranda.

In the outfield, you are supposed to select by position. But I don't always do the customary thing. I'm just going to pick two guys to flank the only outfielder, I think, who has earned All Star mention. That of course would be Mickey Mantle. He can play center field.

Need two more outfielders. For one day, and he deserves the honor because of having a good year, Enos (Country) Slaughter. For the other spot, his batting average almost demands that you pick Charley Maxwell, of Detroit. I know this leaves out Ted Williams, but Theodore has not been playing much this year. And the selections are supposed to be made on this year's work. Still, if I were Casey, I'd have Theodore around for pinch-hitting duties.

The starting pitcher—the fans do not get a chance to vote on this, but I have a little more freedom. I'd take "Whitey" Ford.

NOW the National League . . .

Catcher—Year after year, it gets sort of monotonous. Berra in the American League, and Roy Campanella, of Brooklyn, in the National League. Would you disagree?

First Base—I wrote about the guy a couple of weeks back. Remember, he's from North Adams, Mass. And his batting average would indicate that he's been connecting for singles as well as homers. Dale Long, of the Pittsburgh Pirates, is the name.

Second Base—It has never been easy to spell his name. But once again, I cannot see a better candidate for the All Star second base assignment, Red Schoendienst, of the St. Louis Cardinals.

Third Base—This time you go with a youngster, and from the same team as Schoendienst. Ken Boyer. He richly deserves the honor.

Shortstop—A couple of other guys have higher batting averages, including an old personal favorite, PeeWee Reese, of the Dodgers. Still, you have to vote for that home run-hitting fellow with the Chicago Cubs, Ernie Banks.

Outfield—Need three, right? Stan Musial (I don't care what he's batting), in right, Duke Snider (who always is up with the best), in center, and Rip Repulski (he rates it this year), in left.

The National starting pitcher—Bob Friend, of the Pittsburgh Pirates.

It is sort of funny. I've nominated two from the Dodgers, four from the Cardinals, and none from the Milwaukee Braves. But I still think that come late September, it will be Milwaukee, Brooklyn and St. Louis, in that order.

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Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

THE horrors of life in Budapest when, in 1944, the Nazi and Soviet armies battled for the city, are succinctly presented by Christine Arnothy in *I am Fifteen and I Don't Want to Die* (Dutton, \$2.75). Her book is based on a diary which she kept when, for many days, she and her parents were confined, along with a number of other people, in a cellar, as the lovely capital of Hungary was being pounded to corpse-strewn rubble.

Among her companions in the dark, dirty, flood-threatened shelter were a young woman, deserted by her husband, who sought desperately to keep her 6-months-old baby alive; a haughty grande dame; a lawyer indignant at the combatants' ignoring his rights; a janitor said to be a Communist; a sly shopkeeper and his greedy wife; a gentle Jew; a gallant soldier.

In recording the succession of terrible events, the author shows how each of these casual associates meets danger and the prospect of death. In some, the best comes triumphantly to the surface; in others, the worst prevails. There are instances of splendid heroism, the sacrifice of self for others. But there are also instances of mean profiteering and senseless looting.

The advent of the Russians is supposed to bring deliverance. In fact, it brings nightmares far worse than anything that had gone before, an orgy of atrocities. After detailing the days and nights in the cellar, the author telescopes the four subsequent years, in which she and her parents laboriously made their way from the city to their house in the country, scraped out an existence there, laid plans for escape into Austria, and finally carried them through. The book's ending finds the three newly arrived, penniless and friendless, in Vienna.

Although most of what is recited here has a familiar ring, since there have been not a few books on the subject, the work has particular poignancy because of the author's age and attitude. An adolescent sure that life holds wonderful things for her if only she can survive, she cannot resign herself to death.

One of the high points of the dreadful siege in the cellar is the coming of a priest to offer Mass. The author's account of her confession to him is rather peculiar, and she says nothing of Communion.

DOOMED ERROR

IN NAUGHT FOR YOUR COMFORT (Doubleday, \$3.75), an Anglican clergyman stingingly indicts the racist policy of South Africa, in which country he did parochial and educational work for a dozen years.

His is an angry, slashing book, written in hot indignation. There is no doubting the fierceness of his convictions and resentments, but his pages might have been more effective had emotion been reined in and more attention given to information and argumentation. There are several references to Alan Paton, author of *Cry, the Beloved Country* and *Too Late the Phalarope*. Mr. Paton's restraint points the tragedy of South Africa as the Huddleston book, always boiling over, does not.

The present work does, however, make the crucial point that South African policy is abominably un-Christian. It underlines the responsibility of the Dutch Reformed Church, which, in true Calvinist style, holds to rigid predestination and justifies segregation and discrimination in terms of it. Moreover, it suggests that, in addition to being wrong, South African policy is doomed by the march of events. It simply cannot prevail in the long run, and all that is being effected by insensate attachment to it is the filling of a vast reservoir of hatred.

ANTI-HUMAN STORIES

MUCH as one admires the disciplined craftsmanship evident in every paragraph of *The Stories of Liam O'Flaherty* (Doubleday, \$5), this collection of 42 short stories is rankly repulsive in its cumulative demonstration of the bitter anti-human determinism of the author.

He is renowned for his bits of fiction

focussing on the animal world: beasts of the field, birds, fish. These creatures he has closely observed. But he reads into their lives, or episodes of their lives, content and meaning borrowed from human experience.

On the other hand, he is at pains to draw strict parallels to animal existence in the doings of human beings. Under his hand, the latter become no more than clothed and articulate counterparts of brute creation.

Through the grimness of these stories there never filters even the faintest beam of the authentically spiritual. Thus, we see a thirteen-year-old boy going off to the seminary on the same boat which carries the family's prize bullock away to market. Both, we are told, are in the same position, both have the same destiny. The boy's heading for the priesthood is nothing of his own choice, nor is there any spiritual motive in it. He is being sent toward ordination merely to gratify his parents' pride and to enable him to swell the family income.

Doubtless there have been excesses of sentimentality in Irish writing of a certain type. But Mr. O'Flaherty's spare, unornamented, hard-hitting stories go to the other extreme of falsification. They are starkly soulless.

FAMILY LIFE

TWO books of particular interest to Catholic parents are *The Year and Our Children* by Mary Reed Newland (Kenedy, \$3.95) and *You and Your Children* edited by Eugene S. Geissler (Fides, \$2.95).

The volume edited by Mr. Geissler is a collection of fairly short and admirably pithy articles, most of them by parents, a few of them by a priest. They are all substance, no froth. Direct, plain spoken, practical, they should be of immense helpfulness to Catholic families.

Beginning with a section called "New Life," which deals with pregnancy and birth both physical and spiritual, the book proceeds to consider sex education, the family at prayer, and growing up. Though the work of many hands, it has everywhere the mark of experience and earnestness. The contributors are sincerely concerned about the practice of Christian family living, and what they have to say is never merely theoretical but the fruit of theory applied.

Mrs. Newland, mother of seven, tells of what she and her husband have done to "make a life for our children which was wholly Christian and in which we would be able to grow in the knowledge and love of God, together with living in the twentieth century." The liturgical year in the home is her theme.

This objective is achieved by a set of customs, some borrowed, some adapted, some fresh-made. They include story-telling, family plays, and puppet shows, the reciting or composing of verse, decorations and games, feast day dinners with a Christian theme and accents, prayers, blessings, processions.

The book starts off with an account of the now familiar Advent wreath, but goes on to observances not nearly so well known. For example, there are suggestions for Lent in the home. There are ways of making St. Joseph's month emphasize Christian fatherhood. There is a treasury of ideas concerning "summer saints."

The total effect is to give the members of the family a profoundly Christian mentality and to bring into being a creative Christian culture. The latter strikes me as important indeed.

It is to be hoped that both volumes will be read and used by many as "do-it-yourself books."

Books reviewed here may be ordered from Our Sunday Visitor or from these publishers:

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OUR SUNDAY VISITOR
Huntington Indiana

Nagging Backache Sleepless Nights

Nagging backache, headache, or muscular aches and pains may come on with over-exercising, emotional upsets or day to day stress and strain. And folks who eat and drink unwisely sometimes suffer mild bladder irritation... with that restless, uncomfortable feeling. If you are miserable and worn out because of these discomforts, Doan's Pills often help by their pain relieving action, by their soothing effect to ease bladder irritation, and by their mild diuretic action through the kidneys — tending to increase the output of the 15 miles of kidney tubes. So if nagging backache makes you feel dragged-out, miserable, with restless, sleepless nights, don't wait, try Doan's Pills, get the same happy relief millions have enjoyed for over 60 years. Ask for new, large, economy size and save money. Get Doan's Pills today!

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HOW TO CHANGE YOUR FISHING LUCK

Scientists Discover Fish Are Drawn to Bait by Strange Smell-Taste Instinct

(Copyright—1955)

Are you down on your fishing luck? Have you been coming home recently with an empty creel? If you've been frustrated time after time with little or no catch . . . if you've invested hard earned dollars on the latest fishing tackle . . . if you've traveled far and wide to find that lucky strike—and been disappointed again and again, this article may help change all that luck! For, now at last, you too can use the secret that pros have been using since the war—a secret that even a school boy can use to catch more fish, no matter the weather, the bait, tackle, fresh or salt water.

American Scientists Discover Amazing Facts On Sea Life

Man has been fishing since the dawn of time. Yet during countless centuries he's never really known much about sea life. Fishing has been mostly a matter of luck and wishful hoping. True enough, the latest tackle is a marvel of mechanical ingenuity; dry lures are works of art, and everyone knows about bait. Yet, until recent times, few fishermen had even a glimmering of life below the sea. For all practical purposes it was another world in forbidden space. Then the U. S. Government Bureau of Fisheries got on the job. The nation's leading scientists, zoologists, and sportsmen joined in the quest. Millions of dollars were spent on gigantic glass aquariums, sub-water cameras, recording devices, laboratory equipment. Thus, in less than a generation, we learned more about the mysteries of sea life than had man in 10,000 years!

Found At Last—Reason Why Fish Bite!

One thing became clear to most everyone in the quest—fish, because of the liquid medium that constitutes their world, have different sensory reactions than land animals. For instance, here is a startling fact that even pros barely suspected: fish, large and small, of all species, have poor eyesight indeed! Some are al-

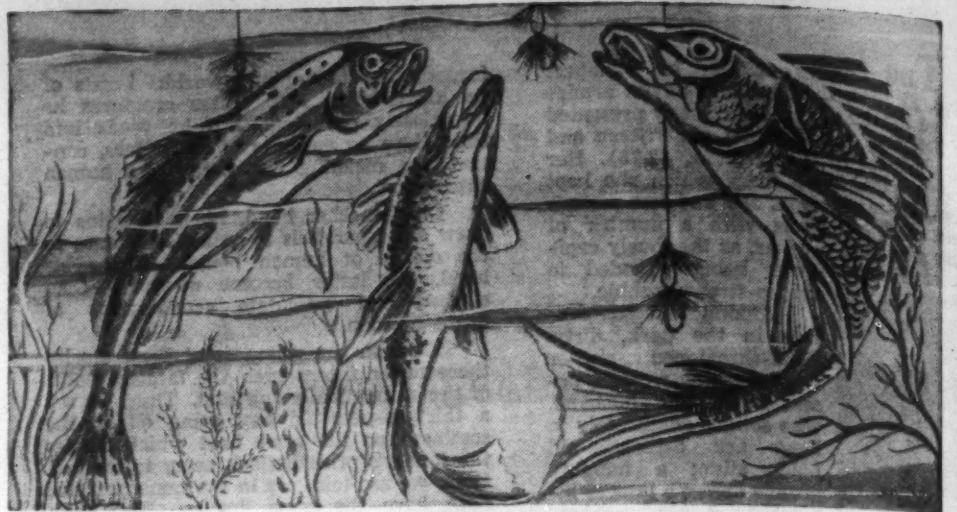
most blind! No wonder, then that even when you use the most attractive dry lures, you can go home empty-handed! But nature, in her bounty, has provided fish with a very strong sense that leads them irresistibly to their food supply. This sense or instinct, for want of a better name may be called — SMELL-TASTE. In other words, a fish both SMELLS and TASTES at one and the same time! This is an instinct that does not exist amongst land creatures. In fishes it is very strong. It is necessary for their very existence.

How Lurene Was Developed

It is a fact that professional fishermen had been adding their own "smells" to live bait. But these experiments show that smell ALONE was not enough. The additive must not only have a desirable SMELL, it must also incorporate a TASTE sensation to draw the fish. The big problem was: Which combination would do the BEST job? Test after test was made, the results carefully tabulated. Formula K-373 gave the most startling results. It proved to have as much as 53 times more "SMELL-TASTE" attraction power than other products tested. It was named "LURENE" and mass production got under way.

Lurene Now Available To Public

Now you, too, can use LURENE to help you get better fishing luck. It involves no difficult procedure. Just dab a bit to your bait. Then fish as usual. Use your favorite tackle, dry lures, bait. It doesn't matter if you're out for trout, pickerel, bluefish, weakfish, pike, perch, bass, snappers or porgies. LURENE'S attraction power is the same. It helps to pull 'em in, big or small.



Prove It Yourself With This Test!

No elaborate equipment required! An ordinary glass aquarium tank and ANY species of fish will prove this new method really works! Drop in two or three hooks with your favorite bait. Treat only ONE with the new LURENE "smell-taste" preparation. It's the same bait . . . the same lures . . . yet right there, before your eyes you'll be witnessing a fascinating spectacle! You'll hardly believe your eyes! The fish, as if compelled by a supernatural power are drawn to the Lurene-treated hook. This article explains how this smell-taste instinct in fish can increase your fishing luck.

Fisherman Amazed With Lurene Results

LURENE was tried in lakes, rivers, brooks and on the deep sea by amateur as well as skilled fishermen. The stories that come back to us sound like fishermen's tales—really beyond belief! But this I can personally certify: I have tried it time and again and I never came back empty-handed. I've tried other fish "smell"—but I've never seen anything like it before. I'm sold on LURENE for life! I'm sure you will be too, after you've tried it once or twice!

America's Famous Sports Editor Praises New Lurene Formula

For years millions of readers have been following Walter S. Miller's fearless sports column, "Rod—Gun and Lens." Mr. Miller writes for over 15 metropolitan newspapers. He tests new products thoroughly—bait, lures, tackle, etc., then warns readers against shoddy, ineffective articles, but also gives praise where praise is due. This is what this great sports authority had to say about LURENE:

"Recently a product called 'Lurene', a prepared bait oil came into my possession with instructions to test it and pass on my opinion to you. Accordingly here are the results on several such tests.

"Using an artificial lure of the spoon type in salt water the number of casts per fish was 27. With 'Lurene' the number of casts per fish was 9. Accordingly this product is active enough to recommend to salt water fishermen since tests prove it will triple your catches regardless of type of fish.

"Again using an artificial lure of the spinner type in fresh water the number of casts per fish was 50. Using 'Lurene' the number of casts per fish was reduced to the phenomenal low of 10 casts per fish. The results prove beyond a doubt that in fresh water 'Lurene' quintupled the catch. I heartily endorse this product."

Lurene Is Easy To Use

You need no special technique to use LURENE. You use the same tackle, bait, dry lures you've always used. Merely dab a little LURENE on your bait—that's all! Then fish for trout, pickerel, bluefish, weakfish, pike, perch, bass, snappers or porgies.

LURENE goes to work for you within a few minutes, releasing its SMELL-TASTE "call" into the surrounding waters. Even fish that can't SEE your bait will SMELL-TASTE it from a distance! See for yourself — with RESULTS—how this mysterious instinct of the sea world draws fish to your hook. Looks like magic—almost like hypnotism. Nobody can yet know for sure. Scientists themselves are puzzled by the strange behaviour of sea life. But of this you can be sure—LURENE really works—it positively helps to draw 'em in, be it instinct, hypnotism or what have you. After all, RESULTS are what every fisherman is after!

help you catch more fish—it must satisfy you in every way. Otherwise, it costs you nothing! All you are asked to do is TRY it and you and you alone be the judge. See for yourself if LURENE doesn't help you fill your creel. See if you don't get the big babies even in "fished-out" water. Use it to help pull in your favorites . . . trout, pickerel, cat, bluefish, weakfish, pike, perch, bass, snappers or porgies. Test it. Try your own home aquarium test, or better still, compare the RESULTS with your fishing companions who haven't yet discovered LURENE! See for yourself how their eyes bulge at your fishing "luck!" Yes—LURENE must positively help you catch more fish—it must "change your fishing luck" or your \$1.98 comes right back—NO QUESTIONS ASKED. Better get your supply now while the season's on! A \$1.98 package is enough to "SMELL-TASTE" condition hundreds of live or dry baits. So act now! Mail coupon to day to:

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